

of rock, and in 1862 started a parish school in his own house. In 1864 he built a steeple, Adam Dehm having donated a bell. 1866-1868, Franciscan priests, Revs. Berlage and Limacher, attended the congregation, Rev. Mr. Hinssen having been removed. 1868-1872, Rev. F. Stick took charge of it, improved its organization, and procured many articles for divine service. 1872-1875, Rev. H. Hesse was appointed rector, but, having poor health, could not work much. 1875-1878, Rev. B. Ahne succeeded him. His main work was the building of a two-story school house of stone; ill health, however, compelled him to give up the charge of the congregation. Rev. B. Claus was his successor from 1878 to 1882. He worked hard to reduce the debt incumbent on the church property, and shortly before his removal had the church decorated with fresco painting. In the beginning of 1882, Rev. L. Quitter was appointed his successor, and has charge of the congregation at present. He works successfully in the congregation, and raised \$600 00 the first year to make improvements and pay off the church debt.

*Columbia.*—Before 1847 service was held in a private house by priests who visited the place from the neighborhood. In 1846 Mr. McQuaid donated a lot for the building of a church, and the following year a small church building of rock was erected. From 1847 to 1853 Revs. H. Luermann (of Centreville) and J. Gallagher held regular service once a month, and procured the necessary articles for it. 1853-1855, Rev. P. J. Baltes attended Columbia from Waterloo, and established a parish school. 1855-1856 Rev. H. Luermann attended the parish again and bought a school house for \$600. 1856-1858 Revs. Messrs. Fisher and Th. Raphael had charge of this congregation. In this period the church was improved and a cemetery procured. 1858-1860, Rev. A. Pinkers was appointed resident rector of Columbia. He organized the congregation well and built a two-story parsonage for \$1600. 1861-1864, Rev. W. Koenig succeeded Rev. A. Pinkers. This rector worked faithfully for the congregation. He bought a lot for a new church, built a steeple, and procured three large bells. In 1864 he died at Columbia of consumption. In 1865, Rev. Julius Maurer was appointed his successor, and has charge of the congregation at present. He paid off all the old debts of the congregation. In 1867 he built a new, spacious church for \$2300. In 1873 he enlarged the old church for a school, and called the Ursuline Sisters from Louisville, Ky., to take charge of the parish school. Rev. Mr. Maurer has succeeded in bringing the congregation to a flourishing condition in every respect, and can look with pride on his work of the past seventeen years at Columbia.

#### PERRY COUNTY.

##### CHRISTIANS OR DISCIPLES.

BY J. E. PROPHATER.

This denomination of Christians has three church buildings in Perry county, located respectively at Du Quoin, Friendship and Mulkey Grove. The men who have been identified with its interests have added to its permanency,

are the Popes and Wheatleys of Du Quoin, and Lysias Heape of Tamaroa. The earliest preaching among the Disciples in the county was by William Pyle and Philip Mulkey. Pyle lived in Tamaroa township in 1839, and preached in the vicinity of Du Quoin, and baptized several persons before 1840. Mulkey preached in Old Du Quoin and in Paradise Prairie about the same time. In 1840, the Heape family, all Disciples, moved to Perry, from Richland county, Ohio. In 1840, the following persons were or soon became members of the church: Elizabeth Pyle, sr., Wm. Pyle, Hannah Pyle, Abner Pyle, sr., Sarah Pyle, sr., Abner Pyle, jr. (Coast Surveyor), Mary Pyle, Sarah Pyle, jr., Martha Pyle, John Pyle, Louisa Pyle, Matilda Pyle, Martha Williams, William Williams, Bixy Williams, Frederick Williams, Rachel McElvain, Elvira Lee, Jonzi Orton and wife, Martha Heape, sr., Thos. Heape, Lysias Heape, John Heape and the wives respectively of Thos. and Lysias, Elizabeth and Hannah Heape, also Martha and Ann Heape, composing the family, all members in Ohio. In June, 1840, a temporary organization was formed of the scattered flock. A meeting was held one mile west of St. John, and 21 names enrolled. Wm. Pyle and Lysias Heape officiated as bishops. Services were held in private houses until a school and church house was built on the farm and present residence of Mrs. Martha Williams, two miles west of Du Quoin. Wm. Pyle preached frequently at various points in the settlements during the first years of the work, but afterward moved to Missouri. Lysias Heape was the main evangelist for years in Perry county. He preached not only in Perry, but extended his labors into adjoining counties. He is still living, at the age of 69. Wm. Bristow and John Hayes of Horse Prairie, Franklin county, aided Elder Heape from 41 to 46, exchanging labors from time to time.

When in 1855, the Ill. C. R. R. was built and Du Quoin founded, the place of meeting was moved to Du Quoin. In 1857, Lysias Heape enclosed the present church building north of the City Park, in Du Quoin. Mr. Keys, an old citizen, donated the lot and \$100 for the house. A front and cupola have since been added. The Wheatleys moved to Du Quoin about this period—Isaac Wheatley first and then his brother Robert. Both have served the church as teachers, elders and active workers for years. Isaac died some years since, but Robert after half a century's labors is still found at his post. He has been unexampled almost, for his ability in his work.

Isaac and Newton Mulkey labored for the church in Du Quoin, during its infancy.

Elder Heape with casual visits from others served in the weekly administrations.

In 1862, O. A. Burgess, since Prest. of N. W. Christian University of Indianapolis, held the first and most successful meeting for the church.

A number were brought in under his ministry who have been the prop and stay of the cause since. Among these were P. N. Pope, B. F. Pope, jr., R. A. Wheatley, E. S. Wheatley, Artemas Brown and Leander Brown. One of these has since entered the ministry, Leander Brown, and is now filling worthily his important trust.



J. Z. Taylor, now of Kansas City Missouri, held two successful meetings. W. F. Black of Indianapolis, and Wm. Patterson of Missouri, followed with numerous accessions. Others have preached more or less for the church, viz.: Clark Braden, R. B. Roberts, H. R. Trickett and Ira J. Chase. Several religious discussions have been held in Du Quoin, by leading ministers. Clark Braden held public discussions with Underwood, a skeptic, and with Dunn, a spiritualist. In these discussions, Braden with much force and ability defended the Bible as a Divine Revelation. J. S. Sweeny discussed with G. W. Hughey, Methodist questions of difference on baptism, etc. Both of these men were able controversialists.

W. L. Crim and Colcord, Seventh Day Adventist, examined the Scriptures publicly on the Sabbath, and First Day observances. The following ministers have served as pastors of the church since 1863: John Lindsey, Leander Brown, Peter Vogel, Buford Allen, T. J. Shelton, J. S. Rose, H. F. Tandy, J. E. Prophater. There have been several hundred added to the church since its organization; changes, removals and death have left it with a present resident membership of 70.

The lady members have had societies and contributed to the general and home work. The Sunday School has been always maintained; The board of officers of the congregation are B. F. Pope and R. J. Wheatley, Elders. R. A. Wheatley, P. V. Pope and J. M. Wheatley, Deacons. J. E. Prophater pastor.

The Church at friendship was formed by P. W. Jones a Baptist minister. P. W. Jones and J. C. Wilson, in the spring of 1867 organized the church at the Paririe Grove School House. The following names appear on the record, as charter members signing the covenant.

Jacob Nowart, Michael Goos, S. C. Moore, G. W. Staton D. L. Benson, Wm. Baker, Julia Staton, Nancy Staton, Margaret Staton, Easter Benson, Bexy Miller, Eliza Miller and Eliza Staton.

In 1869 G. W. Puckett, a Baptist minister from Tennessee located with the church. Through his labors, the church grew. On the first Saturday in March 1870, the Declaration of Faith, Covenant and Rules of Decorum were repealed and the Bible alone without any other written creed was adopted as a rule of faith and practice. The moderator at this meeting was G. W. Puckett and clerk S. C. Moore.

In 1870, the present house of worship was built three miles west of Tamaroa. D. L. Benson and John Miller served as Elders, and Michael Goos with Abraham Heape as Deacons.

The following ministers have labored for the church, G. W. Puckett, Lysias Heape, Newton Mulkey, Isaac Mulkey, John A. Williams, Wm. McDonold, Louis Goos and David Husband. The church has given one to the ministry, Lewis Goos. Its present membership is forty-six. Pastor in charge David Husband.

The church at Mulkey Grove was begun by Wakefield De Witt, and enjoyed for years the labors of Elder Newton M. Mulkey.

Elder Mulkey not only watered the flock, but donated the

land upon which the present church edifice stands. The present house was built in the last few years and is yet unfinished. The congregation has been broken up by removals to the west. A few still reside in the neighborhood and in Tamaroa. Dr. Lovelady, J. N. Stoker, Frederick Williams and families with a few others remain of the original band.

## PRESBYTERIAN CHURCH.

BY REV. C. P. PHILLIPS.

The first Presbyterian church in Perry county was organized at the house of Mrs. Sarah Roop, in old Du Quoin, Nov. 15, 1840, by Rev. Benj. B. Brown. Two years later, December 16, 1842, Johnson Chandler and William Burbank were elected elders and were ordained and installed by Rev. William Chamberlin. Besides the elderships, the first members were: Elmer W. Adams, Henry W. Smith, Miss Mary Hinckley, Mary Burbank, Wm. P. Burbank, Hiram Hinckley, Mrs. Sarah Hinckley, John Chandler Mrs. Mary Chandler, Miss Ellen Tuthill, Miss Elizabeth Tuthill, Mrs. Maria Wall and Oliver K. Clouch. The ministers have been: Revs. Josiah Woods, 1843-1851; Wm. H. Bird, 1851-1854; Albert Smith, 1855; Josiah Wood, 1856-7; Joseph A. Bent, 1857; Thomas Lippincott, 1858-63; Josiah Wood, 1863-65; Thomas Lippincott, 1865-67; C. F. Hulsey, 1867-68; Jared M. Stone, D. D., 1871-76.

The name was changed to Old Du Quoin in 1865. This church never owned a house of worship, but alternated between the school-house and seminary, until it was disbanded by order of the Presbytery of Cairo, by Rev. C. T. Phillips in August, 1882. The building of the Illinois Central R. R. drew away the population and with it the membership of the church from Old to New Du Quoin.

Galum church was organized June 2<sup>d</sup>, 1844, at the house of James C. Kinzey, in Four Mile Prairie, with the following members: William and Nancy Hamilton, Mary Simzoy, Jane Brown, Ann Hamilton, Julia Ann Woodside, John Hamilton, Polly M. Foster, Jate Kinzey, Nancy J. Hamilton, James C. Kinzey and William Hamilton.

The first elders were: John Hamilton and William Hamilton. The ministers have been Revs. Cyrus Riggs, B. F. Spilman, C. D. Martin, John Matthews, Daniel Steele, William H. Templeton (who still lives near the church), George K. Perkins, Geo. B. McComb, at two different times, M. M. Cooper, Jared M. Stone, D. D., Samuel Ward, and the present supply (1882), Rev. Wm. C. Smith. The congregation own a comfortable frame church, situated in a dense wood, built for \$600. Its present value is very much less. The congregation is scattered over a good farming country, and possesses the elements of permanence. The present session of the church are: A. T. Hughey, J. P. Rial, William B. Kinzey and Samuel D. Rule. The membership April 1st, 1882, was about sixty-five.

The church at Pinckneyville had a very chequered career. It belonged to the New School wing, as did also the rest, and was first organized by Rev. Josiah Wood, in April, 1851. There were eight members and one elder, Nathaniel



Weeks. It soon became extinct, and was again organized in May, 1868, but again died. August, 1873, Rev. Jared M. Stone, D.D., and Rev. John Huston, re-organized it, or rather formed a new organization, consisting of Mrs. C. Baldrige, Miss Frances Baldrige, Alexander A. Kimzey, Mrs. Jane Kimzey, Mrs. M. J. Kelso, Mr. H. M. Brown, Mrs. Nancy Brown, Mrs. E. E. Brown, Mrs. Louisa Opp, Mrs. Sarah Durringer, Samuel J. Henderson, Mrs. Pelina Buchanan, Mr. J. Rusk and Mrs. M. Harbison. The elders have been, Hugh M. Brown, Alex. A. Kimsey, Eph. Hill; ministers, Rev. Geo. E. Perkins, Geo. B. McComb, M. M. Cooper and Geo. B. McComb. Again until 1879 this was the last stated ministry.

A small house of worship, costing between \$1500 and \$1800, was built, but never wholly paid for. It burned in 1881, and since then no attempt has been made to keep the church alive. There is no present probability of a re-organization, although Rev. William C. Smith is on the ground.

The First Presbyterian church of New Du Quoin was organized by Rev. Joseph Gordon (recently deceased), Sept. 14, 1856. Alvah I. Sprague, Mary Sprague, Harriet E. Keyes, Edwin N. Smith, Sarah Smith, Lucius B. Skinner, Geo. S. Smith, Juliana Smith, Jane Smith and James Hunt were the first members. With one or two exceptions, they had belonged to the Old Du Quoin church. Geo. S. Smith, the senior member of the firm of G. S. Smith & Co., merchants and bankers, was the first elder. Since that time the elders have been Lewis Dyer (late surgeon U. S. Vols.), Moses H. Ross, Russel Tuthill, George M. Hinckley, Reuben Berry and Wm. H. Holmes. The present session are: Geo. S. Smith and Geo. M. Hinckley. The first pastor was Rev. S. Post, now of Chicago. Since then the following have ministered at the times indicated: Rev. Thomas Lippincott, Nov. 1, 1861, to May 1, 1862; Yates Hickey, June 1, 1862, to August 1, 1862; James Stafford, August 1, 1862, to April 1, 1864; J. Jerome Ward, April, 1864, to April, 1865; Joseph D. Barston, Nov. 26, 1865, to Nov. 26, 1867; Josiah Wood, Nov. 1867, to May, 1868; Peter S. Van Nest, D. D., May 1, 1868, to July 23, 1871; Edward F. Fish, Nov. 30, 1871, to Nov. 20, 1878; Charles T. Phillips, Dec. 1, 1878, to the present (Nov. 1882). The property of church consists of a frame church, valued at (with contents) \$2000, and a parsonage, the gift of Mrs. Sarah Root, valued at \$2000. About 250 persons have at different times belonged to this church, of whom 92 remain.

The Tamaroa church was organized May 24, 1857, by Rev. Elisha Jenney. The first members were: William Yates, Mrs. Elizabeth Ann Yates, Mrs. Lydia Hudson, J. M. Simpson, Mrs. Ann E. Simpson; Mrs. Rosemond O. Blanchard, Miss Mary Ann Yates, Miss Adelaide Simpson. The elders have been: Oliver A. Holt, Jedediah Lathrop, Dr. C. M. Hughey, Townsend Blanchard, Hillery S. Patrick, Joseph W. Haynes and Providence White. Ministers: Thomas Lippincott, 1858-62; Josiah Wood, 1863-67; Charles F. F. Halsey, 1867-68; M. B. Van Arsdale, 1870-71; John Huston, 1872, and Robert Rudd from 1874 to the present (September, 1882). The church is small, but

vigorous, and deserves great praise for its successful struggle against many adverse circumstances. The congregation own a very neat frame house of worship, large enough for the place. It cost about \$2600. The present membership is about seventy-five.

The Prairie Grove church was situated about midway between Tamaroa and Pinckneyville. Revs. Hillery Patrick, John Huston, Samuel Ward, Geo. B. McComb and Robert Rudd have preached there at different times. In the early part of 1881, Rev. C. T. Philips and Elder Townsend Blanchard visited the church, and finding but seven members, they were, with the exception of the elder, Mr. Wagstaff, dismissed to the Tamaroa church, and the church was declared dissolved.

The Denmark church was organized August 30, 1868, with nine members and one elder, J. L. Collom. It has never had more than a nominal existence. The last minister was the Rev. Wm. H. Templeton, of Galum. At last reports there were eleven members.

#### THE BAPTISTS (PERRY COUNTY).

RY W. S. D. SMITH.

When Perry county was organized, doubtless, the number of Baptists within its limits could have been told upon the fingers of one hand. Indeed we have positive knowledge of but *two*,—one of whom is still living at the same spot where he located in the year 1825, and from whom we learn these facts: that he, Enoch Eaton and his wife Polly, whose maiden name was Hughs, settled upon the northeast quarter of section 24, twp. 5 S. R. 4 W., in what was then a part of Randolph county.

They were both Baptists, having been baptized in Tennessee, their native state. One and a-half miles west of Bro. Eaton's, at the "Butler Nace farm," lived the only Baptist who is now known to have had an earlier settlement in what is now Perry county; this was a lady, then far advanced in years, and known as Grandmother Murphy. She was the wife of John Murphy, and mother of William C. and Richard G. Murphy,—the latter being the father of Hon. Wm. K. Murphy. She, with her husband, came from Smith county, Tenn., in 1818. She died in the spring of 1827, having lived a very exemplary life.

No organization of the Baptists existed in Perry county, until June 1829, two years later than the organization of the county. It is not to be presumed, however, that there was no manifestation of the religious life of this people. Baptists preachers passing through the country were always met by an eager congregation of neighbors, summoned together under the hospitable roof of Bro. Eaton. Here the gospel was preached by Elder Nathan Arnett, the Lemons of St. Clair county, and others, prior to the organization of the county, and long prior to the organization of the Galum church in that vicinity. Of other ministers who preached in this county at an early day may be named Rev. John M. Peck, W. F. Boyakin, Atlas Moore, all now deceased, and D. L. Phillips, afterwards president of the B. and S. R. R. Company.



In the eastern part of the county the first Baptists settled near Du Quoin. Elder Peter Hagler with his wife, who is now deceased, located in the Nine Mile Prairie in the spring of 1829. Others came soon afterward, but none of them have survived him. Brethren Eaton and Hagler may, therefore, be regarded as pioneers. What changes they have lived to witness can never be fully described.

The development of the Baptist family may be traced by a sketch, more or less extended, of each of the several church organizations which we find have existed within the borders of the county, making some allowance for the fact that the county lines do not limit the territory of the churches. This is followed by a sketch of the Nine Mile Baptist Association, and of some individuals:

#### THE NINE MILE BAPTIST CHURCH.

This is the name of the first organization of Baptists in Perry county. Two considerations entitle it to the honorable appellation, "The Mother of Churches."

First, its antiquity; and, secondly, the fact that nearly all the Baptist churches subsequently organized in Perry county were partly composed of members taken from the Nine Mile, or were organized of material gathered by the labors of ministers belonging to that body. Hence, the history of the Nine Mile Church is of special interest.

On Saturday before the third Sunday of June, 1829, at a little log house then standing on the west half, southeast quarter section 1, twp. 6, S. R. 2 W., where lived Peter Hagler and wife, there were gathered together four brethren and four sisters in the Baptist faith. These were: Abner Keith, and Sarah his wife; Van S. Teague, and Rachel his wife; Peter Hagler, and Frances his wife; Leonard Lipe, and Francis Jones.

Two Baptist ministers, Eli Short, who lived in Short's prairie, Randolph county, Illinois; and Silas Chrislo, who lived near Kaskaskia, Illinois, met with this little company of pioneer Baptists, and the organization was effected by the adoption of these eight members, of a church covenant, articles of faith and rules of order. The name chosen and adopted was "Nine Mile Prairie" Church, that being the name of the post-office, which is now Du Quoin. Peter Hagler was chosen clerk of the church, and the same year a log house about eighteen or twenty feet square was built a short distance from Hagler's cabin, on what was then "Congress land," afterward entered by Leonard Lipe, now owned by Hon. T. T. Fountain.

Here they held meetings monthly, to which the people would come from distances of five, ten, and fifteen miles. Peter Hagler was licensed by the church, soon after its organization, and preached very acceptably to the church and in the surrounding neighborhoods.

After a time, Elder Robert Moore became the pastor of the church, and served until 1833, when a serious division rent the church, which at this time contained about sixty members, and a number of members who had been received by letter from churches in Tennessee holding the "Predestinarian" doctrine, withdrew under the leadership of John S. Haggard, who was then clerk of the church. Prior to

the time of this "split," a process of separation had been going on in the Baptist churches of Tennessee and other States. Those holding the extreme Calvinistic (or, rather, hyper-Calvinistic) doctrine, which leads toward fatalism and discourages the employment of human agencies or means in the work of salvation, could not remain in harmony with those, who, under the influence of the strong missionary spirit infused into American Baptists by the conversion to Baptist views of the missionaries, Judson and Rice, were impelled to put forth renewed efforts for the spread of the gospel in heathen lands. This leaven had now reached southern Illinois, and in a few years the churches were either divided or carried over to one side or the other, and have since remained as separate denominations.

While it is true that this radical difference in doctrine was the real cause of the division in the Nine Mile Church, a minor question was made the pretext for withdrawal; this was an alleged irregularity in the reception or approval of Amos Anderson as a candidate for baptism.

Eleven members of the church, among whom was John S. Haggard, Matthew and Thomas Jones, voted against his admission to the church after he had been baptized by the pastor, Eld. Moore,—and, withdrawing, organized a new body which still continues as the old Baptist Church of Paradise Prairie, and bears the name of "Nine Mile."

As to which of these bodies is better entitled to the original name, or to be regarded as the main body of the original Nine Mile Church, opinions may differ, and some importance might attach to it, were the standing of a Baptist Church dependent upon "unbroken succession." Without being a stickler for "ecclesiastical pedigree," we assume that the body which remained with Eld. Hagler, and which was distinguished by the descriptive title, "Missionary Baptists and Friends to Humanity," is the church we are endeavoring to sketch. (Some facts regarding the other body may be found further on).

The Nine Mile Church, thus left to the enjoyment of the same doctrines upon which it was founded, was obliged to withdraw from the Salem Association, to which it had attached itself,—and, after some years of isolated existence, it became a member of the Saline Association. Their minister, Elder Moore, having adhered to the Salem Association party, they were left without a pastor. A council was accordingly called to meet at Limestone Church, in Union county, for the purpose of the ordination of Brother Peter Hagler as a minister of the gospel. Eld. John Browning, a member of the Nine Mile Church, residing in Franklin county; Elder Isaac Herrin of Franklin county; and Elder Jeremiah Brown of Union county, who in 1828 had baptized Brother Hagler and wife, composed the council; and Eld. Hagler, being duly inducted into the ministerial office, became pastor of the Nine Mile Church.

About 1833 or 1835, the church erected a new house of logs, 18x24 feet, on the west half of the northeast quarter of section 25, twp. 5 S. R. 2 W., at the site of the present building. This log house afterward had a frame addition, and the beautiful grove adjacent to the house was annually brought into requisition as a place for camp meetings, where



immense gatherings of people were accustomed to assemble in the fall of the year—whole families, bringing their teams and camping outfits, would remain for days and weeks engaged in the work of the gospel.

Elder Nathan Arnett, of St. Clair county; Elder T. M. Vance, of Benton, Ill., and others, here preached the gospel "in demonstration of the spirit and power," and thirty to forty conversions and baptisms usually resulted from these annual camp-meetings. How different the exercises in these primitive meetings from what may be seen at this day in a fashionable city church would be difficult to describe.

Of those who were prominently identified with these earlier years of the church's history, besides those already named, may be mentioned: Eld. J. R. Hutchings, who was baptized and ordained here, afterwards a member and pastor of Concord church, and prominent in the civil organization of the county; Eld. Richard G. Davis, afterward pastor of the Pipe Stone church; Elder P. W. Jones, now of Alledale, Mo.; Elder John S. Brown, who, later in life, became a member of the "Latter Day Saints;" William Thornton (now deceased), and M. J. Wilks, of Joplin, both of whom were afterwards ordained as ministers of the gospel; John Wilks (deceased), a licentiate of this church; also, William Staton, Peter Wilks, Jordan Harriss, and his wife Lucinda Harriss, who survives her husband and is, with perhaps a single exception, the oldest living member, being about 76 years old, and the mother of a large number of Baptist children and grand-children, including Elders Johnson C. Harriss (deceased), J. Carroll Harriss, and Marion Teague.

On Friday before the first Sunday in October 1845, ministers and messengers or delegates from six other churches met with the Nine Mile church, and formed a new association called the "Nine Mile Baptist Association." This church at that time had one hundred and two members. Robert Keller was its clerk. The earlier church records having been destroyed by fire, statistical information cannot be given for that period prior to 1845.

The following is a list of the church clerks since 1845:—Nelson Holt, served four years; John R. Teague (dec'd), served twenty years; Pleasant F. Staton (dec'd), served seven years; James W. Lemmon was clerk in 1875, E. M. Harriss in 1876; Johnson C. Harriss, from 1877 to 1881; since which time his son, Josiah E. Harriss has been clerk.

In 1851, and again in 1863, the Nine Mile Association held its meetings with this church.

In 1853 thirty-two members were dismissed to form the Paradise Baptist Church.

In 1865 or 1866 the present house of worship, a neat frame building, about 40x60 feet, was erected at a cost of \$1200.

When the necessity for a new building was realized, the question of a change of location came up. A considerable proportion of the membership resided in Holt's Prairie, and an effort was made to locate the new house upon the high ground east of Panther Creek, on the Pinckneyville and Du Quoin road; but the strength of the old associations held the place of worship at the original site by the old burial-ground.

With commendable spirit the church soon began to divide the appointments for preaching, and about half the meetings were held at Holt's Prairie, and the church recognized the reception of members at these meetings; and in July, 1872, thirty-nine members were dismissed to go into the organization of the Holt's Prairie Baptist Church. In its later years the church has enjoyed several revivals. In 1874, in a meeting of seventeen days, Elder J. M. Billingsley assisting, thirty were baptized. In October, 1876, nine were baptized, as the result of a meeting held by Elders J. Cole and J. Carroll Harriss.

In Dec. 1877, Brethren Johnson C. Harriss, Marion Teague, and Elders Wm. R. McClure, Wm. H. Carner, and J. Carroll Harriss engaged with the church in a special effort resulting in thirty-five baptisms.

In Nov. 1879, at a meeting in which Elder W. H. Carner and Brother Marion Teague were engaged, nineteen were baptized.

December 22, 1877, Eld. Peter Hagler, having served the church as pastor about forty years, resigned. About two years afterward, Bro. Marion Teague, who had been in 1877 licensed to preach, was chosen pastor, and on the 3d day of January, 1880, he was ordained,—the council of ordination being composed of A. A. Kendrick, D. D., Pres't of Shurtleff College; Elders J. Carroll Harriss, J. M. Billingsley, Peter Hagler and other brethren not ministers.

At the suggestion of the new pastor, the church procured a library costing \$100. Dec. 1881, Eld. J. Carroll Harriss was elected and is at this time the pastor of the church.

The number of persons who have had membership in this "Mother of Churches" is very great. No estimate can be made of the great amount of good that has resulted and will result from the earnest, self-denying labors of those who have served the Lord in and through this organization. Purity of doctrine has always characterized the church, and a spirit of benevolence has never been wanting.

#### THE GALUM BAPTIST CHURCH.

This body is now in its fortieth year, having been organized August, 5, 1843, as the "Delum Creek Church of Christ friends to humanity." The organization took place at the house of Enoch Eaton, Sr., near Galum creek, on the Pinckneyville and Sparta road, where the meetings were held until 1849, when the church building, since enlarged by an addition made in 1856, was built on the N. W. quarter of N. E. quarter of sec. 23, tp. 5-5, range 4 W.

The original members were: Samuel Eaton, Elizabeth Eaton, Barnabas Woolcott, Sarah Woolcott, George Wilson, Sarah Wilson, John Adair, Rebecca Adair, Lewis Benson, Rebecca Benson, Alexander Clark, Rutha Clark, Enoch Eaton, Polly Eaton, Isaac Eaton, Sarah Eaton, Elizabeth Eaton, Jr. and Elizabeth Rice, of whom Enoch Eaton, Rebecca Adair and Rebecca Benson are still living.

Elders Peter Hagler and John R. Hutchins were the council of recognition, and Enoch Eaton was chosen deacon and his wife deaconess.

The following is a list of pastors and clerks:

*Pastors*—Elder P. Hagler, from Aug. 1843 to Jan. 1846;



Eld. D. Huggins, April 1846 to Sept. 1848; Eld. P. W. Jones, Feb. 1849 to Jan. 1850; Eld. J. S. Brown, Sept. 1850 to May 1851; Eld. P. W. Jones, May 1851 to April 1855; Eld. H. S. Deppe, May 1855 to May 1856; Eld. P. W. Jones, Aug. 1856 to Dec. 1860; Eld. M. J. Wilks, March 1860 to April 1861; Eld. J. B. Campbell, June 1861 to June 1865; Eld. W. H. Carner, Feb. 1866 to April 1869; Eld. J. C. Wilson, Oct. 1870 to Oct. 1874; Eld. D. Shipman, Nov. 1874 to Aug. 1875; Eld. J. C. Harris, Jan. 1877 to the present time.

*Clerks*—Isaac Eaton, elected August 5, 1843; Samuel Eaton, elected, February, 1848; William M. Eaton, elected October, 1851; Butler Nace, elected April, 1858; William Eaton, elected April, 1859; Abel Campbell, elected June, 1860; H. L. Eaton, elected June, 1866; W. R. Eaton, elected July, 1874; W. F. Trefftz, elected September, 1881.

This church entertained the annual meeting of the Saline Association in 1844. The next year it went into the organization of the Nine Mile Association, which body met with this church in 1850. Bro. J. B. Campbell, now of Sparta, Illinois, was licensed to preach Oct. 2, 1852. Bro. Addison Pressley was licensed July 9, 1881. Eld. Hezekiah West was in April, 1865, ordained here, by Elders P. Hagler, P. W. Jones and R. C. Keele.

This church has experienced remarkable seasons of revival and declension. The question of "Masonry" was a disturbing cause in 1850. Of the numerous revivals probably none effected a more marked change in the church than two protracted meetings in the winter of 1877-78, resulting in seventeen baptisms at each, which with other accessions during the year, raised the membership about two hundred per cent.

In recent years the Sunday-school enterprise has received due attention. Brethren James Knox, W. F. Trefftz, Addison Pressley, Daniel Benson, W. R. Eaton and H. L. Eaton serving as superintendents. The church has always been prompt to meet its financial obligations.

#### THE SWANWICK BAPTIST CHURCH.

One of the earliest organizations in the county, but now extinct, was the Swanwick church, which came into existence in the year 1843, not long after the Galum church. Its location was in sec. 36, tp. 4 S., range 3 W., near the present residence of John Kellerman, and not far from the Oak Grove church. The original members were: Bryant West, David Huggins and wife, and sister Roach. Elders William Whitechurch and J. H. Mitchell, of St. Clair county, were the ministry composing the Presbytery.

They were distinguished at first as "Emancipating," or "Emancipated Baptists," believing in the *freeness* of the gospel of salvation. Though averse to the payment of a stated sum to ministers as salary, they were not "anti-effort" or "anti-mission" Baptists. They built a meeting-house, and it was duly dedicated, Elder Atlas Moore, of St. Clair county, preaching the sermon. This church was one of the constituent members of the Nine Mile Association.

David Huggins was at that time its clerk, and J. H.

Mitchell, pastor. Next five years, 1840 to 1859, David Huggins was pastor, and William Hutchings clerk. The membership had grown to about fifty. William Davis was then elected clerk, and continued to serve as such during the life of the church. In 1854 P. W. Jones was pastor; Elder Huggins succeeded him. In 1857 the church became extinct.

#### THE FOUR MILE BAPTIST CHURCH.

This church was organized February 19, 1848, at the house of Jeremiah Walker, in sec. 24, tp. 6, S. R. 3 W., under the name of "The Baptist Church of Christ at Four Mile Prairie." The constituent members were: Jeremiah Walker, Martha Walker, Rachel Walker, Richard G. Murphy, Mary Ann Murphy, James Thompson, Margaret Thompson, John N. Thompson, Harriet Thompson, Martha Brown, Alexander Brown, Louisa Brown, Lewis S. Thompson, Lucinda Thompson, Hester Denny, Mary Van Winkle, Elizabeth Arnold, Cyrene Pyatt and Lucinda N. Bourland, of whom Harriet Thompson, Cyrene Pyatt and Rachel Walker (now Kinzey) are the only ones known to be living.

The presbytery or council was composed of Elders Peter Hagler and David Huggins and Bro. P. W. Jones, a licentiate. Elder Hagler was the first pastor. Richard G. Murphy was the first clerk and Jeremiah Walker the first deacon. Samuel Pyatt was the first member received. He was chosen clerk and served until 1855. In October, 1848, the church enjoyed a revival in which fourteen were baptized. The amount collected and paid to the pastor as his salary for 1848 was \$6.75.

The church languished, after 1850, for five years, when, in 1855, under the labors of Elder H. S. Deppe, fifteen members were added. The salary of the pastor in 1855 was fixed at \$50, and James G. Brown was chosen clerk. In January, 1867, Elder M. J. Wilks became pastor, and at a protracted meeting held in December 1858, seven members were received. Then followed the pastorate of Elder William Thornton for nearly two years. From 1860 to 1868 meetings were suspended. From February to September, 1868, Elder P. Hagler again served the church; 8 were baptized, and with 2 others added to 10 old members re-enrolled, the record of this church of 20 members closes.

#### THE PIPE STONE BAPTIST CHURCH

Was organized in 1848 at the house of E. T. Rees, near Denmark. Besides E. T. Rees and Elvira R., his wife, the original members were Independence Jinkins, R. S. Hood and Polly Ernest, and perhaps others, all deceased so far as we can learn. It was through the instrumentality of Elder R. G. Davis that this body was organized. They were a small band. He was the first pastor, but, losing his health a year or so afterward, Elder H. S. Gordon became their pastor.

The church was admitted to membership in the Nine-Mile Association in 1849, with a membership of sixteen. Their pastor, Elder Davis, preached the Associational discourse, and the church was reported to be in a promising condition, but upon the accession of Elder Gordon to the pastorate, the church became "open communion" in faith and practice,



and was accordingly dropped from the fellowship of the Association at its meeting in 1851.

#### THE PARADISE BAPTIST CHURCH.

This church was organized September 10, 1853, at a meeting held in the barn belonging to Deacon Hosea H. Strait, in Sec. 26, Tp. 5, S. R. 1 W.

The original members, thirty-two, in number, were dismissed from the Nine-Mile church in a body, for the purpose of forming a church in the Paradise Prairie, which, prior to that time, had been an out station or arm of said church.

Miner J. Wilks,\* Eliza A. Wilks, H. H. Strait, Nancy M. Strait,\* R. C. T. Keller,\* Eleanor Keller,\* Henry F. Hampleman, Minerva Hampleman,\* William Gee,\* Malinda Gee,\* H. J. Sulser,\* Margaret Sulser, James A. Jones,\* Sarah Jones, George Martin, William Thornton, J. T. R. Thornton, L. C. Bramley,\* Mary J. Bramley,\* Samuel T. Etherton, Rebecca Etherton, Daniel Gunn, Nancy Gunn,\* Elizabeth Teel,\* Charles E. R. Winthrop,\* Deliah Winthrop,\* B. H. Keller,\* Mary J. Keller,\* B. D. Kelley, Nancy W. Kelley, Rose A. Robinson,\* Isabella Galloway. Of these R. C. T. Keller, Eleanor Keller, Nancy Strait, (now Lowman) Minerva Hampleman, and Elizabeth Teel, still have their membership in the body.

In 1854 a good frame building was erected at the S. W. corner of the S. E.  $\frac{1}{4}$  of S. W.  $\frac{1}{4}$ , Sec. 14, Tp. 5, S. R. 1 W., of 3d P. M. at a cost of \$1,500.

Hosea H. Strait and Benjamin D. Kelley were the first deacons. They were "worthy of double honor," and have gone to their reward. William Gee was the first clerk, and was succeeded by R. C. T. Keller, R. A. Hampleman, A. Zwahlen and James W. Lemmon, the present clerk. Elder P. Hagler was the first pastor, serving two years. Elder P. W. Jones, served one year. The subsequent pastors were Elders M. J. Wilks, William Thornton, Wm. H. Carner, A. Rice, P. Hagler, J. Carroll Harriss, Marion Teague and J. H. Thornton, present incumbent. Frequently two of these pastors served together as joint-pastors.

If Nine-Mile church can be called the mother of churches, Paradise is entitled to be called the mother of Baptists, as the number baptized here will average above one each month during the entire period the church has been in existence. Besides the brethren named above as pastors, Elders John M. Billingsley, John A. Rodman and H. S. Deppe have rendered valuable aid in protracted meetings.

This church has also sent out a goodly number of ministers as the following list will show: Miner J. Wilks and William Thornton, licensed October, 1854, ordained November 13, 1856; Wm. H. Carner, licensed June, 1861, ordained December 4, 1864; W. Sanford Gee, licensed February, 1869, ordained May 14, 1871; J. Carroll Harriss, licensed February, 1876, ordained July 8, 1876; Joseph H. Thornton, ordained July 8, 1876.

This church, early in 1854, extended its influence in the establishment of an out post or station at Horse Prairie, in Franklin county, which was supplied with preaching, and recognized as an "arm" of the church until a separate church

was organized there in 1856. Paradise church became a member of the Nine-Mile Association in 1853, and that body met with this church in the year 1855, 1865, 1871 and 1878.

Of the early members of this church several have finished their course. Deacon H. H. Strait, died March 15, 1856, aged 43. He left a bright example.

Deacon H. F. Hampleman, died October 8, 1876, aged 62 years. He filled the office of County Judge, of Perry county, as did also H. H. Strait and C. E. R. Winthrop.

Elder William Thornton, after a brief but useful life in the ministry, died April 21, 1866, leaving his mantle to his son, the present pastor.

#### THE DU QUOIN BAPTIST CHURCH.

On the 30th day of May, 1857, when the present city of Du Quoin was a mere village, fourteen Baptists, seven brethren and seven sisters, were gathered together, and uniting in covenant relations with each other, were recognized as the First Baptist Church of Du Quoin. The council of recognition was composed of Rev. S. H. Bundy, then editor of the *Illinois Baptist*, published at Benton, Elders P. Hagler and P. W. Jones. The following are the names of the original members: Rev. Hamilton Sampson, Desire Sampson, Deacon Moses Winters, Ann S. Winters, John A. Williams, Mary Jane Williams, John D. Perry, Mary M. Perry, Edmund Lipe, Moses C. Winters, Asenath A. Winters, Drusilla A. Winters, Christiana C. Winters and Edwin Sampson. By reason of removals and deaths, none of these are now members of this church, it being the only Baptist church in the county that has survived all its constituent members. Rev. H. Sampson was installed as pastor of the church. Moses Winters was recognized as Deacon, and John A. Williams was chosen clerk.

The first person baptized was sister Malinda Burke. In April, 1858, Rev. E. Jaynes was chosen pastor, and the church was enrolled as a member of the Nine Mile Association. In March, 1859, a council was called, and Bro. W. C. F. Hempstead, a member of the church, was ordained to the ministry. Elders E. Jaynes, Peter Hagler, E. Hempstead and ——— Martin, with other brethren, composed the council. Elder Hempstead then became the pastor of the church, to serve one half the time, at a salary of \$200. The church, however, was unable to sustain him, and were besides without a house in which to worship, using the village school house and other places until November, 1861, when they secured the use of the Presbyterian church for a time, and engaged Rev. H. H. Haff as pastor for six months, one-half the time, for \$80. The services of Elder Haff continued and the church gained some strength, and many consultations were had and efforts made to build a house. On May 12, 1860, Bro. John A. Williams was licensed to preach. In November, 1863, Rev. R. S. Johnson became pastor, and the tide of general prosperity enabled the church to undertake and successfully prosecute the enterprise of erecting the present house of worship, which is a substantial structure of brick, 40x60 feet, located near the southwest corner of the public park, almost in the heart of the city. Its cost was between \$5,000 and \$6,000. The building, when

\* (Those marked \* are still living.)



completed, was one of the finest in southern Illinois, and was dedicated March 26, 1865. Rev. J. G. Johnson, now of Philadelphia, preached the dedicatory discourse. On the 1st of April fourteen members were received from the Ebenezer Baptist Church, among whom were Elder Josiah Lemen, an ordained minister, and W. S. D. Smith, a licentiate. Elder Johnson's pastorate closed in December, 1865, and he was succeeded by Elder Jacob Cole, now of Champaign, Ill., who served one year, when Elder D. P. French became pastor, and served until October, 1866. In December of that year the Rev. F. Hill was called to the care of the church, and served one year. Elder D. P. French then served the church again as pastor for about two years, during which time the indebtedness for church building was discharged.

In March, 1872, Rev. L. M. Whiting was chosen pastor—salary \$700. He served nearly two years, during which time the church enjoyed some prosperity, but was also entangled in some difficulties. Feb. 5, 1874, Rev. Demas L. Clouse, now in Iowa, became pastor and served a little more than a year.

Sept. 5, 1874, Elder E. C. H. Willoughby, who had formerly been a Baptist minister, but had become connected with the "Christian Church," was, by the action of this church, restored to fellowship as a Baptist. He succeeded Elder Clouse, as pastor of the church, and served about two years. August 15, 1878, the venerable Rev. Erastus Adkins, D. D., now, as formerly, a resident of Ohio, was settled as pastor, the church being aided in his support by the Home Mission Society. From June to October, 1879, the pulpit was supplied by Bro. Thomas S. Bovell, then a student at Shurtleff College. From October, 1880, to October, 1881, Rev. Marion Teague served as pastor, preaching only a part of the time. In October, 1881, Rev. John Powell, of Belleville, began his present pastorate, which so far has been quite successful.

This church has always been weak financially—has had many hindrances—is probably enjoying as much real prosperity now as at any time in the past. Situated in a town of from 2,000 to 3,000 inhabitants, where every grade of society is to be found, and in the midst of all the "isms" of the present age, the little handful of faithful brethren have held the ground and contended for "the faith." Liberal contributions have from time to time been made by the members of the Du Quoin church to the American Baptist Home Mission Society, American Baptist Publication Society, for Foreign Missions and the support of Baptist colleges.

The following are the names of the different clerks of said church: John A. Williams (now an ordained minister), James W. Winters, Samuel E. Evans, T. C. Watkins, H. S. Lemen, J. B. Kelly, Friend Smith and Charles F. Linzee. S. E. Evans is the present clerk.

Deacons D. Harley and George S. Smith, Sister Margaret Winters and her son, James W. Winters, are also worthy of mention as pillars of the church; the two last named are now the only members who have been with the church throughout its entire history, and they have always been among its chief supporters.

*The Pinckneyville Baptist Church.*—Appears to have been the name of a short-lived organization which seems to have formed a sort of connecting link between the old "Swanwick" church and the present churches of "Oak Grove" and "Pinckneyville." On the 31st day of December, 1857, Elders Peter Hagler and Hamilton Sampson being present at a Presbytery or council of recognition, the following named Baptists of Pinckneyville and vicinity, viz.: William Davis and Sarah Davis his wife, George Baxter, Charles Song, Thomas Thompson, James F. Mason, Lucy Ann Gordon and Sarah Helvey were united together in church relation.

Elder Sampson was chosen pastor and Brother William Davis, clerk. The church was admitted to the Nine-Mile Association in 1858.

One or two members were subsequently received by letter. Elder P. W. Jones appears to have been the pastor from September, 1858 until August, 1859, when the record closed. George Baxter died October, 1867. William Davis and wife went into the organization of the Oak Grove church while James F. Mason, Charles Song (now deceased) and Lucy A. Gordon (now Malone) were constituent members of what is now called the "First Baptist church of Pinckneyville."

Doubtless this feeble organization served its purpose though no imposing array of statistics can be brought forward to its credit. The record of one of its meetings is in these words: "Saturday before the second Lord's day in April, 1859, three members met and had prayer." It would be interesting to know what petitions went up from that little circle and in what manner the promise was fulfilled to the "two or three" thus gathered together in the name of the Lord.

*The Ebenezer Baptist Church.*—The Ebenezer Baptist church was organized on the 16th day of June, 1860. At the school house, in district Number 5, Tp. 6, S. R. 1, W., about two miles east of Du Quoin, by the following named brethren and sisters entering into covenant relations, viz.: Elders Josiah Lemen, Martha Lemen, David McCollum, Mary McCollum, Mary Cole, Jesse McCollum and Melissa McCollum, of whom the two last named are still living. Elders Josiah Lemen and W. C. F. Hempstead were the Presbytery and Elder Hempstead was chosen pastor the first year. Elder P. W. Jones then served one year followed by Elder Josiah Lemen, about two years, when Elder P. Hagler was chosen and served one year.

The whole number baptized into the fellowship of the church was thirty. In 1860, it was received into the fellowship of the Nine-Mile Association. October 3d, 1863, the church granted to brother W. S. D. Smith a license to preach. The church was considerably diminished by the withdrawal on the 18th day of March, 1865, of a large number of its members who desired to unite with the church in Du Quoin, consequently, at the next meeting the church voted to dissolve its organization. Some of the members going into the Du Quoin church and others to Paradise church.

It would seem that the organization of this body at a point so near a church already established in the thriving village



of Du Quoin was a mistake, but doubtless it served a temporary purpose for good. David McCollum died while a member of his church in 1863.

*The Tamaroa Baptist Church.*—Was constituted January 12, 1859, by the following named brethren and sisters entering into covenant relations with each other as a gospel church. Elder P. Hagler, being the officiating minister, viz.: Nelson Holt, Harriet A. Eaton, E. G. Bell, John B. Kelly, John W. Staton, Alonzo Etherton, Lazarus Eaton, Martha Tyrrel, Elizabeth Bell, Martha Roots, Rhoda A. Barker, Martha A. Bell, Elizabeth Kelley, Eliza A. Staton, Lovisa Etherton, Lydia Eaton, Barthana Bell, Elizabeth Davis, Alfred Turman, Charles Kellogg and Edmond Barker. Only the two first named are members at this time.

Soon after its organization the church received a considerable number of members by letter and was enrolled a member of the Nine-Mile Association in 1859. Elder P. Hagler was the first pastor and served about two years. Some service was rendered the church from September 1862 to January 1864 by Elder Negus, after which the church was destitute of a pastor until July 1866 when brother A. L. Wilkinson, a young man, a licentiate, from Ann Arbor, Michigan, became their pastor. He served the church for about a year, being ordained at a meeting of the Nine-Mile Association at Du Quoin in October, 1866. He is now pastor of the First Baptist church of Springfield, Ohio.

For the first ten years of its existence the church seems to have made but little progress. Being without a house of worship the meetings were held in the Methodist church until November, 1860, when the school house was secured, the church putting in the seats for the use of the house. In April, 1869 the church again began holding its meetings in the Methodist church, and had the services of Rev. I. S. Mahan for nearly two years and enjoyed some prosperity. Eight were baptized in March, 1870.

At the close of that year a new and commodious house of worship having been erected, Elder L. C. Carr was chosen pastor. The church was dedicated January 26, 1871. Rev. S. F. Holt, of Decatur, preaching the sermon. The cost of the building was about \$3,500, a frame building, size 32x48 feet, with gallery and a good bell. Rev. S. C. Carr was pastor until 1873. Rev. Jonas Woodward served as pastor from June, 1873 until November, 1875, and his labors appear to have been very profitable to the church until declining health brought them to a close.

In December, 1877, Rev. D. P. French began to serve the church, and continued to do so until the summer of 1880; but was not able to preach often, on account of his duties as general missionary calling him elsewhere. His membership is still with the church. Elder J. H. Thornton was assistant pastor for three months in 1880. In April 1881, the present pastor Elder Marion Teague entered upon his duties and the work seems to be prospering in his hands.

*The Grand Cote Baptist Church.*—At a meeting held for that purpose in a grove of timber in the east end of the Grand Cote Prairie, where the church building now stands, the following named brethren and sisters of the Baptist "persuasion" were on Saturday before the fourth Sabbath

in September, 1861, united together as a church, to wit: Joel F. Deason and wife, E. D. Rountree and wife, John W. Rushing and wife, John C. Wilson and wife, Joel Rushing, Nancy Rushing, Levina Haile, Sarah Wells, Martha J. Ragland and Francis J. Huggins. Elders M. J. Wilks, William Thornton, P. W. Jones, John A. Williams and W. W. Hutchings composed the council. E. D. Rountree was chosen clerk and J. F. Deason and J. W. Rushing deacons. The next year a house was built costing about \$350.

The church has generally been supplied with preaching once a month at a cost of about \$40 per year.

Elders M. J. Wilks, William Thornton, D. Huggins, W. Sanford Gee, Alex. Rice, J. K. P. Ragland and D. H. Thornton have successively served as pastors. Elders Hagler, Billingsley, Wilson Harriiss and W. Wright have at various times rendered service in special meetings.

The church has always been small in number of members and only for a short period has it maintained a Sunday school. Some members have been lost by removal, and on the 10th day of July, 1878, Bro. Joel Rushing was removed by the hand of death; his age was 78 years. Only three male members remain. The church has been a member of the Nine Mile Association since 1861. J. W. Rushing is clerk and Elder J. H. Thornton pastor. Present membership twenty-two.

*Beaucoup Baptist Church.*—On the fourth Saturday in September, 1863, at a meeting held at the Round Prairie school house, a church of twenty-five members was organized. Elders David Huggins, A. Rice, W. W. Hutchings and W. H. McElhanon were present and recognized the organization. Elder W. W. Hutchings was chosen pastor and Thomas J. Rice clerk. Afterward Elder A. Rice served as pastor for one year, and in 1865 (or about that date) the church dissolved.

It was admitted to the Nine Mile Association in 1863. After disbanding the members attached themselves to Concord Mud Prairie and other churches.

*The Oak Grove Baptist Church.*—Situated about two miles north of Pinckneyville, this church was constituted principally of those who had survived the Swanwick church and the earlier Pinckneyville church. At a meeting held in the school house in District No. 5, Tp. 5 S. R. 3 W. on the 5th day of March, 1864, the following named persons affixed their names to a church covenant in the usual form in the presence of Elders W. W. Hutchings and P. W. Jones, and agreeing to accept the Bible as their rule of faith and practice as a church, were recognized as an independent ecclesiastical body with the name of the "Oak Grove Baptist Church," to wit: William Davis and Sarah Davis, his wife Enoch Taylor and Nancy J. Taylor, his wife, William H. Smith and Margaret J. Smith, his wife, John H. Richmond, Judith K. Preswood, Amy M. Keen, Louisa McClurkin and Phebe Hill. The church elected Bro. William H. Smith clerk and Bro. John C. Wilson (then a licentiate) pastor. The next year he was ordained by a Presbytery consisting of Elders D. Huggins and E. M. Brown, and in August, 1865, he was succeeded in the pastorate by Elder William Thornton, who served until May, 1866, when Elder A. Rice be-



came pastor. Elder Jesse Farmer served as pastor during 1867; Elder M. J. Wilks from January, 1868, to September, 1869; Elder A. Rice again served as pastor until December, 1870, when Elder J. C. Wilson again took charge of the church, and served until October, 1872. Elder D. Huggins then served the church until March, 1876, when he was succeeded by Elder A. Rice, the present pastor. Like many other country churches, Oak Grove has generally had services only once per month, and only occasionally has any effort been made to sustain a Sunday school. Numerous protracted meetings however have been held and a considerable number have professed religion and been baptized under the special efforts of the pastors aided by other ministers. Besides those whose names are given above, Elder S. A. Martin aided the church in special meetings. Usually from ten to seventeen new members have been the result of a protracted meeting in this church, but the church has never been strong financially and the want of sufficient religious instruction seems to have been a great hindrance. Exclusions and restorations have been remarkably numerous. In June, 1878, Bro. James K. P. Rayland was licensed to preach, and on the day of May, 1880, he was ordained by a presbytery composed of Elders J. C. Wilson, A. Rice, W. A. Jarrel and S. A. Martin. The oldest member of this church is the venerable Deacon William Davis, born in Washington county, Virginia, in 1802. This is one of the few Baptist churches in this county which observes the "washing of feet" as a ceremonial in the church. Oak Grove church was received into the Nine Mile Association in 1864. Their present house of worship is a substantial building of hewed logs. Bro. John S. Davis is the present clerk. Elder W. A. Jarrel was a member of this church for a short time after withdrawing from the church at Pinckneyville.

*The Pinckneyville Baptist Church*—The "First Baptist Church of Pinckneyville," as it is now called, was organized July 30, 1865, under the name of the "Pinckneyville Baptist Church," the former organization of that name having become extinct. Elders P. W. Jones, of this county, and Joseph G. Rutter, of Perry county, Missouri, assisted in the organization. The original members were A. B. Hogard, an ordained minister, and Ellen J. Hogard, his wife, Richard M. Davis, and Catharine O. Davis, his wife, Deacon Charles Song, James F. Mason, Lucy A. Malone, Louisa Denny and Parthenia Church. Bro. R. M. Davis was the first clerk and served until 1868. Elder P. W. Jones was chosen pastor, and continued to visit the church "once a month" for two years and three months, during which time sixty-six persons were baptized and the membership otherwise increased to ninety-three. In October, 1865, the church was admitted to the Nine Mile Association. In February, 1866, a Sunday School was organized, which continues to the present time a means of incalculable good to the church. In December, 1866, Bro. R. M. Davis was licensed to preach. In December, 1867, having chosen Rev. John H. Mize, now of Hastings, Nebraska, as pastor, and secured aid from the Home Mission Society for his support, the building enterprise was begun in earnest, and on the 27th day of August, 1868,

the present church building was dedicated. Rev. Daniel Read, D. D., then President of Shurtleff College preached a discourse on the occasion. The house is a substantial brick structure 32x52 feet, with gothic windows—three on each side, a gallery and vestibules—spire about 50 feet high, with a good bell. Total cost about \$3300. At the first meeting in this house, Bro. John W. Primm, now pastor of the Baptist church at Lincoln, Ill., was licensed to preach. In October, 1869, the Nine Mile Association met with this church. Elder Mize closed his pastorate in May, 1870, having baptized thirty persons, and leaving the church with a membership of one hundred and thirteen. Rev. L. C. Carr, who recently died in Florida, was the next pastor: served the church from January to August, 1871, leaving it with 103 members. For the next seven months the church had no pastor, but enjoyed the labors of Rev. J. M. Billingsley in a protracted meeting. Twenty-three persons were baptized. Rev. William H. Carner, now of McLeansboro, Ill., was the next pastor from March, 1872, to near the close of 1873. This was a very stormy period in the history of the church. Bro. J. L. Primm was clerk of the church from October, 1868, to September, 1872, when Bro. W. S. D. Smith, the present clerk, succeeded him. January 17, 1874, Bro. Joseph H. Thornton was licensed to preach. The church about this time discharged the remainder of its building debt. From March to October, 1874, Rev. D. Matlock, now deceased, was pastor. From April to October 1875, Elder David Huggins visited the church once a month. From January, 1876, to July, 1877, Elder E. C. H. Wiloughby was pastor. October, 1877, the Nine Mile Association again met with this church. The introductory sermon was preached by Rev. J. Carroll Harriss, a former member of this body. Bro. Harriss with Elder J. M. Bennett assisted the church in a series of meetings following the Association and nine were baptized. Bro. Harriss then became pastor, preaching once a month for about a year: In January, 1879, Elder D. P. French held a series of meetings with the church. The membership now numbered ninety-seven and seemed to be united and prosperous. Elder W. A. Jarrel, now of Texas, became pastor March 1, 1879, and by the close of his year's service the church was in great confusion. The views and methods of the pastor were opposed by several of the leading members, and a faction seeking to continue him in the pastorate, or have the church "endorse" him, A bitter contest was the result, and the "pastor party" to the number of twenty-eight withdrew, since which time the church has had no pastor, but has enjoyed a good degree of peace and prosperity. Total number who have been members of this church 255; total baptisms 165.

#### THE FRIENDSHIP BAPTIST CHURCH

Was organized in 1867 through the labors of Elder P. W. Jones, aided by Elder J. C. Wilson. The original members were Michael Goos and wife, Jacob Nawart and wife, Solomon Thompson and wife, Smith C. Moore and wife, David L. Benson and wife, — Baker and wife, Margaret Staton, Julia Staton, Eliza Miller.

This enterprise encountered a little opposition from some



of the neighboring Baptists, who thought a new organization in the bounds of churches already established would be detrimental.

The church was, however, recognized and admitted to the Nine-Mile Association in October, 1867.

Elder P. W. Jones was pas or of the church from its organization until he removed from the State in 1869. Elder W. H. Carner was then chosen pastor, but did not serve as such.

About the close of 1869, the church engaged a young minister from Tennessee, whose name was Geo. W. Pricket. In about six months they were led away from the ground occupied by Baptists, receiving into their fellowship some members of the "Christian" order.

Accordingly, at the meeting of the Association, in 1870, the church was dropped for heresy, and a resolution adopted declaring non-fellowship with George W. Pricket, as a Baptist minister, and recognizing Brother S. C. Moore, as having stood firm in the faith on which the Friendship church was first organized. Thus the church passed out from the ranks of the Baptist brotherhood, and has since stood as a Christian or "Campbellite" body.

D. L. Benson was the first clerk, and S. C. Moore was clerk at the time of the separation. He died June 24, 1876.

#### THE HOLTS PRAIRIE BAPTIST CHURCH.

As early as 1835, Elder Peter Hagler, then pastor of the Nine Mile Baptist church, held occasional meetings in Holt's Prairie, preaching at the house of Jordan Harriss, one of the members of the Nine Mile church, and at the school-house, in the lower end of the prairie. Subsequently Elders P. W. Jones, William Thornton, and M. J. Wilks, preached in this neighborhood, the latter having regular monthly appointments for some time. It was regarded as an out station of the Nine Mile church, and in 1871, Elder J. M. Billingsley held a series of meetings in E. M. Harriss' barn, resulting in many conversions, and by the consent of the Nine Mile church, the applicants for membership here were approved by the brethren residing in Holt's Prairie, and baptized and recognized as members of the Nine Mile church.

To supply this portion of the church with preaching, the pastor visited them regularly, and the necessity for a house of worship being apparent, a good frame building 30x40 feet was erected on the S. W. qr. of the S. W. qr. of Sec. 21, Tp. 5, S. R. 2 W., and paid for largely through the instrumentality of Brother Jefferson Thornberry, now deceased.

The council of recognition, consisting of Elder P. Hagler and William Malone, of Nine Mile church; J. L. Primm, J. Carroll Harriss, and S. Ballard, of Pinckneyville church; Richard Wilks, of Paradise church, and Lindsey Benedict, of Concord church. Elder P. Hagler was chosen pastor, and served until December, 1872, when Elder Wm. H. Carner was elected and served six consecutive years. Elder J. Carroll Harriss, then served three years, when the present pastor, Elder John A. Rodman, was chosen.

John H. Harriss has been clerk of the church from the beginning.

This church has been remarkably successful, has encoun-

tered few obstacles, and now ranks as one of the strongest churches of the Nine Mile Association in which body it took membership in 1872.

#### THE NINE MILE BAPTIST ASSOCIATION.

Baptists recognize the local church as the only ecclesiastical organization divinely instituted. They hold it to be absolutely independent, and clothed with plenary authority for the administration of Scriptural discipline to its members, and in no way connected with, or dependent upon, the system of civil government adopted by the state.

The local bodies, however, for the promotion of their mutual interests and to facilitate the complete observance of that command, "Preach the gospel to every creature," have found it expedient to hold annual meetings for consultation and concert of action.

This annual meeting is called an "Association," and is composed of ministers and delegates appointed by the churches, but has no legislative or judicial authority. The "Nine Mile Baptist Association," which includes all the churches of Perry county, excepting those calling themselves the "Old Baptists" and the churches of colored people, was organized October 4, 1845, at a meeting held at the Nine Mile Church, from which it takes its name. Elder D. S. Crain, moderator of the Saline Association, presided at this meeting, in which Elder Ignatius O' Daniel and D. Birgs of Clear Creek Association participated. Elder J. R. Hutchings was clerk of the meeting. Seven churches, among which were Nine Mile, Swanwick Creek, and Delum (Galum) of Perry county, went into the organization, and Elder P. Hagler was chosen moderator, J. R. Hutchings clerk, and Pendleton W. Jones treasurer.

A constitution and rules of order were adopted, and the following resolutions passed:

*Resolved*, That we advise the churches to patronize and sustain the Baptist Publication Society, by their purchases, contributions, and prayers so far as they can.

*Resolved*, That we recommend the churches to use all possible efforts to get up and sustain well managed Sabbath schools in their immediate vicinities.

*Resolved*, That we recommend and advise both members and ministers of our churches to sustain the temperance pledge, and that they exert their influence in the suppression of the use of intoxicating drinks as a beverage.

Also resolutions recommending settled pastors supported, so far as possible by the churches, and the holding by each church of at least one protracted meeting each year. From that time to the present the minutes of the annual meeting of the Nine Mile Association "bristle" with advisory resolutions concerning secret and family prayer, Sabbath schools, temperance, support of the ministry, home and foreign missions, ministerial education, Baptist publications, denominational schools and colleges, and everything else which might claim the attention of the churches, but never dictating to the churches nor prescribing any tests of fellowship. Occasional difficulties between churches or ministers have been made the subjects of investigation and advice, and every departure from the doctrines held by Baptists has been



promptly met by efforts to correct erroneous views, or by dropping from membership any church embracing or tolerating heresy. Some ministers and members of churches, and in a few instances, whole churches have lapsed into "Campbellism," "open communion," and the like, but no considerable disturbance seems to result. The churches of this Association are (perhaps without exception) organized upon the articles of belief known as the "New Hampshire Confession of Faith."

Among the instances of departure from the faith may be mentioned Elder H. S. Gordon, who, with Pipe Stone and Looney's Spring churches, in 1850 went over to the Free Will Baptists; Elder H. C. Hodges and a part of the Kingcade church, who, in 1852, went into Campbellism; Elder G. W. Prickett and the Friendship church (except Brother S. C. Moore) in 1869 did likewise; Elder John S. Brown became a "Latter Day Saint." Others, becoming engrossed with the cares of secular pursuits, have become unfruitful, but a kind Providence constantly fills the ranks.

Among the questions presented to the Association for discussion at its meeting in 1850 was that of secret societies. The Association advised the churches "to occupy the ground of non-interference." The churches were at that time recommended to patronize Sabbath schools, "on the union plan." Later the advice was for each church, when of sufficient ability, to maintain its own school, and in 1879 a resolution recommending the churches to have nothing whatever to do with the state and county (union) S. S. conventions, was passed, but such was not the sentiment of the churches. In 1850 the Association sent delegates to a missionary meeting at Bethel church in Madison county, Ill., with instructions to "oppose the project of the American Bible Union to translate and circulate a new version of the Scriptures."

At its last meeting the members voted to endorse the "prohibition" movement.

In its missionary work the Association has been in harmony with the great denominational enterprises of American Baptists, but in the cultivation of the home field it has resorted to co-operation with local organizations; in 1851 with the Nine Mile Domestic Mission Society, the next year with the Baptist Convention of Southern Illinois, but since 1857 with the Baptist General Association of Illinois, which was organized in 1845, sometimes having its own executive board of missions to direct and aid in the work. Elder J. Carroll Harris is the Association's home missionary.

At various times in the past thirty years Ministers' and Deacons' Conferences, and local Sunday School Conventions have been established. An organization for Sunday school work is now fully organized in connection with the Association and with the Baptist State Sunday School Association. Bro. W. S. D. Smith is at the head of this department, with J. L. Primm, jr., assistant for Perry county.

Evidently considerable progress has been made by the Baptists of Perry county. The time has passed by when the entire burden of church work was left to be borne by the ministry. Not only are these public servants better sustained in their work, but the various departments of Christian labor are now filled with active brethren and sisters,

whose influence is everywhere manifest. The utility of the Association as an organization adapted to promote the general prosperity and unity of the churches cannot be questioned. Sixteen of the thirty-eight annual meetings of the Nine Mile Association have been held in Perry county.

To this sketch of the churches and the Association should be added some reference to the biography of individual Baptists.

As in secular, so in religious matters, the destiny of an organization is determined by the character and acts of its individual members, as well as by the constitution or creed upon which it is based. Foremost among the pioneer Baptists of Perry county, stands

ELDER PETER HAGLER, the only surviving member of the little band who first constituted the Nine Mile Baptist church. His history has largely been written in the annals of the churches, but a few additional facts will here be set down. Born in Montgomery county, North Carolina, September 1, 1806, he was brought up in the hard labor of a farmer's boy, and limited to few opportunities of education. At the age of thirteen settled in Jackson county, Illinois; married at the age of twenty, to Francis Keith, daughter of Abner Keith. Eight years afterward he and his wife professed faith in Christ, and were baptized by Eld. Jeremiah Brown, and united with Ridge church, in Union county, Ill. In the spring of 1829 he settled in Perry county, where he has since resided.

He was licensed by the Nine Mile church to preach the Gospel, and some years later ordained at Limestone church, in Union county. Eld. Jeremiah Brown preached the ordination sermon.

With his Bible and hymn-book, and a pocket concordance, and a heart consecrated to the work of winning the souls of his fellow-men from the ruinous ways of sin, this earnest and devoted servant of God breasted the storms and endured the heat for Christ's sake. In the first thirty years of his ministry he did not miss on an average more than one of his appointments each year, though the distances to some of them were thirty miles or more. It is estimated that three thousand persons have been baptized by him. Besides being instrumental in the conversion of so many souls and their reception into the churches, he has assisted in the organization of many churches, the ordination of about twenty ministers, and served as moderator of the Saline and Nine Mile Associations a great many years. His wife, with whom he had lived for half a century, died January 9, 1877. They never had any children, but had raised seven orphans. He is now spending the evening of his life at Du Quoin, Ill., with his second companion, the late Mrs. Isabella Hawkins, whom he married November 11, 1877. He was present at the thirty-eighth annual meeting of the Nine Mile Association at Tamaroa October 6, 1882.

ELD. PENDLETON W. JONES, for many years a co-laborer with Elder Hagler, was born in Bedford county, Tennessee, February 16, 1815; settled in Perry county in the fall of 1829; married Rachel Keith, December 11, 1839.

He and his wife were baptized at the same time in the



fall of 1841. October, 1847, he was licensed to preach, and in October, 1848, he was ordained, by a presbytery composed of Elds. T. M. Vance and Nathan Arnett. He was a successful pastor, serving as such at Galum, Paradise, Pinckneyville, Friendship and other churches, and never had a church difficulty. He, with Eld. Hagler, endured many hardships in the early years of Perry county, swimming swollen streams, and overcoming other obstacles in their mission, among which was the making of support for their families by farm labor. They were at that day personally acquainted with every man in the county. Bro. Jones is now pastor of the Baptist church at Allendale, Missouri.

ELD. RICHARD G. DAVIS was born near Bowling Green, Kentucky, about the beginning of the present century; learned the printer's trade. When a young man he came to Perry county; was baptized by Eld. P. Hagler, and received as a member of the Nine Mile church, by which body he was licensed to preach, and afterwards ordained a minister of the Gospel. He was a zealous Baptist, and was blessed in his ministerial work. He served as pastor of the Pipe Stone and other churches. He died June 7, 1851, leaving a widow, who still survives him, and several children, of whom R. M. Davis, of Pinckneyville, is one.

ELD. JOHN R. HUTCHINGS was prominently identified with the early history of Perry county and of its Baptist churches. He was baptized by Eld. P. Hagler, was ordained by the Nine Mile church, and for several years was very useful in the Baptist ministry; was clerk of the Nine Mile Association for the first seven years of its existence. He was a man of good education, and taught school for many years in what is now Beaucoup precinct. He had the honor of selecting the site for the court-house at Pinckneyville. In the later years of his life he lost his influence for good. He died June 23, 1869.

ELD. JOSIAH LEMEN was born near New Design, Monroe county, Illinois, August 15, 1794. He was a son of Rev. James and Catharine Lemen, and four of his brothers were also Baptist ministers, all of whom have preached in Perry county. His early education was obtained from a Baptist minister, named John Clark; he was by "Father Clark" baptized, May 2, 1819; soon after licensed to preach, and ordained. He located near Du Quoin about 1858; was one of the constituent members of the Ebenezer church, and for a time its pastor. He was a warm-hearted man and an ardent advocate of temperance. He died July 11, 1867, a member of the Du Quoin church.

ELD. DAVID HUGGINS was born May 5, 1820, in St. Clair county, Illinois; professed religion, was baptized and united with the Swanwick Baptist church in 1844, and was ordained in 1845. He was one of the original members of the Nine Mile Association. After thirty-two years of faithful service, in which time he served many of the churches of Perry county as pastor, he died at his home in Washington county, Ill., April 23, 1877.

ELD. JOHNSON C. HARRISS was born in Tennessee in April, 1826; was county treasurer of Perry county in 1863. He was afterwards licensed to preach, and rendered faithful

service to the cause of religion in the Nine Mile church, of which he was clerk at the time of his death, March 5, 1881.

BRO. ISAAC EATON was a "pillar in the church" at Galum; died February 26, 1880, aged seventy-three years, having seen a half-century of Christian service.

SAMUEL EATON, Sr., was a useful member of Galum church, being a licensed minister.

Deacons H. H. Strait and H. F. Hampleman, of Paradise, Charles Song, of Pinckneyville, and many others equally worthy might here be mentioned did space permit.

BRO. ENOCH EATON, Sr., the oldest Baptist in Perry county, was born in Tennessee, September 29, 1803, where he and his excellent wife were both baptized. They settled in what is now called Eaton's prairie, in 1825, kept open house for Baptist meetings and Baptist preachers, and otherwise contributed liberally for the support of the cause, until the death of Sister Eaton, which took place August 4, 1876. "Judge Eaton," as he is called—having been a judge of the county commissioners' court—has been a man of sterling worth and influence. About four years ago he had the misfortune to lose his hearing, and he has been otherwise sorely afflicted, but his mental faculties are still vigorous, and his heart warm in the cause.

ELD. DAVID P. FRENCH. Probably no man has done more in later years to promote the Baptist cause in Perry county, than this faithful servant of God, whom the infirmities of life have laid aside from active duties. Eld. French is a native of New Hampshire, and is now about sixty-six years of age. Failing health and the loss of voice resulted in the suspension of his labors over three years ago. As the General Missionary of the Baptist General Association he began his work in this part of southern Illinois in 1867; was moderator of the Nine Mile Association from 1868 to 1879 inclusive; served the churches at Du Quoin and Tamaroa as pastor a part of the time, and assisted many other churches in protracted meetings. His great attainments and deep piety, together with his long experience in church affairs, rendered him a counselor whose words have been "like apples of gold in pictures of silver."

ELD. JOHN POWELL. Of those now actively engaged as pastors in this county, we will make special mention of Rev. John Powell, of Du Quoin, whose venerable years perhaps entitle him to this distinction. Eld. Powell was born in Wales, in 1821; came to the United States when eight years of age; was for some years connected with his brother-in-law, Rev. W. C. Van Meter (who afterwards established a Baptist mission at Rome, Italy), in the work of Howard Mission in New York city. Eld. Powell has had extensive experience as a teacher, and is active in the Sunday-school and Temperance work.

These are the men and these the means which God has ordained and we would honor as the instrumentalities for the perpetuation of those principles in religion and morals which Baptists hold to be essential to the best interests of men here and in the great hereafter.



## BAPTISTS AMONG THE COLORED PEOPLE.

The census of 1830 shows that four African slaves were enrolled in Perry county. The condition of that people, as to religious privileges as well as political rights and social standing, has vastly changed since that day. Soon after the war of the rebellion, a large number of colored people from the south found homes in Perry county. In 1865 an effort was made by the Pinckneyville Baptist Church to have a Baptist church organized among them, but the enterprise did not succeed. Various efforts were subsequently made, but no organization or house of worship has yet been secured. Rev. Mark Tolbert and others have been faithful in their efforts to uphold the cause. Two were baptized at Pinckneyville, in the spring of 1882, by Rev. Major Anderson, and their membership enrolled at Du Quoin. At Du Quoin the cause has been more prosperous. Through the efforts of Elders Jacob Cole (white) and John A. Williams (white), Rev. Thomas Reasoner and others, a church was organized in Du Quoin about 1864 or 1865. In 1879 a neat frame house was built at the Locust Grove, between Du Quoin and St. John's, costing about \$600. It has since been moved to a lot near the Catholic church. This body, formerly called the "Second Baptist Church of Du Quoin," but lately the "Mount Zion Baptist Church," has many worthy members, of whom several are preachers. Rev. Richard Dement has been pastor of the church from the beginning, except eight months, when Rev. J. H. Barton was pastor. Bro. Barton is superintendent of the Sunday-school, which has five or six teachers and a regular attendance of about thirty-five. The church numbers about 125 members and is a part of the Mount Olive Association, which has met with this church two or three times—the last time on Sept. 5, 1882. This was an interesting meeting and well attended.

Among those who have been prominent in this church may be named Richard Dement, Mark Tolbert, Samuel Barton, deceased, Daniel Jackson, deceased, George Roey, deceased, George Ragland and others, who were the first members; also, Alexander White, Nathan Banks, Nathan Ricks, Major Anderson, Nelson David and others. Green Weaver and Elijah Roey have been clerks of the church.

## APPENDIX.

As a supplement to what has been written concerning the Baptist denomination in Perry county, the following brief statement comprises about all we have been able to gather as to that people calling themselves the "Regular Baptists." So averse do they seem to be to the publication of their own history that it is impossible to do them the degree of honor we would desire.

Among the earlier settlers of Perry county were a number of immigrants from Tennessee, men of sterling integrity and uprightness of character, holding views of the divine character and government which led them to decline fellowship with those who believed in the use of means in the conversion of the unregenerate.

"We believe in the doctrine of election, and that God's people were chosen in Christ from all eternity," is the substance of a tenet so strongly cherished by them that it was

incorporated in the letters of dismission they brought with them from Tennessee. Inadvertently or otherwise, a number of them became members of the Nine Mile church soon after its organization. Failing to bring the church to their views, they withdrew and organized a separate body, with the name "Nine Mile" Baptist church. Friendly relations seem to have existed between the two bodies, as they for a time occupied the same house.

John S. Haggard, Matthew Jones and Thomas Jones were among the original members, and this separate organization took place about 1833, some account of which is given in the foregoing sketch of the Nine Mile Baptist Church. John Harriss, of Paradise Prairie, is their present clerk.

Two other organizations were in existence, but both have long since become extinct. One of them, called "Holt's Prairie" church, was situated at the forks of the Benton and Du Quoin roads, about a mile east of Pinckneyville. The grave of Samuel P. Groves marks the spot occupied by the old log church. John Haggard, living near by, was one of the first members. Elders Silas Chrislo and Eli Short were present at the organization. The dates of its organization and dissolution are not known.

## METHODISM IN PERRY COUNTY.

BY MRS. LUCY M. HAMILTON.

The earliest account of Methodism to be found in Perry county dates back to the year 1837. In that year a small society was organized at Pinckneyville, by Rev. James H. Dickens (now of Illinois Conference) and Rev. John Vanderve, presiding elder. This society was composed of Dr. Humphrey B. Jones and Harriet Jones (father and mother of the writer), Isaac Carmack and wife, Benjamin Hammack, Sarah Hammack, Aaron Holman, Patsey Holman, Calvin Edwards and Fannie Edwards. Their meetings were held first at the house of Dr. H. B. Jones; afterward, for a time, in the court-house; from there the services were removed to the school-house, and thence to the old Temperance Hall, which they, as did other denominations, used as a place of worship for a number of years. Their first church was built in the year 1857, under the labors of Rev. G. W. Cullom. It was a plain frame building, 30x40 feet, with a seating capacity for about two hundred. This house served them as a place of worship for about twenty-five years. By this time the old church was too small to accommodate the congregation, and not being centrally located, they determined to build another. In the year 1881, under the supervision of Rev. W. H. Tyner, the work commenced, and the corner-stone of the new building was laid May 17, 1881; but owing to the severe drought in that year the house was not completed until May 21, 1882, when it was dedicated by Rev. C. Nash, presiding elder, assisted by the pastor, Rev. W. H. Tyner and Rev. James H. Dickens. This church is a beautiful brick, 82x52 feet; will seat from 300 to 400, and cost \$3,000.

Rev. James H. Dickens, the first Methodist circuit preacher in Perry county, of whom we have any knowledge, remained therein two years (1837-'38), laboring to build up



and establish Methodism. He traveled on horseback through heat and cold, over a thinly-settled country, organizing small societies and forming what was known for many years as the Pinckneyville circuit, which we find in 1850 had grown to be a charge of fourteen appointments of the following named places: Pinckneyville, Du Quoin, Tamaroa, Six Mile, Greenwood, Woolley's, Virgennes (Jackson county), Fallen's, Benson's school-house, Johnson's school-house, Anderson's, Minson's, Jenkins' and Campbell's. Pre-eminent among these appointments were Pinckneyville, Du Quoin and Tamaroa. We find from an old conference journal that a small Methodist society was organized in old Du Quoin in 1845 by Rev. Americus Don Carlos (now of the Illinois Conference), which was a standing appointment for several years. Rev. L. Hawkins was appointed by the Southern Illinois Conference to the city of Du Quoin, then a small village, where he formed a Methodist society.

We are indebted to the Rev. T. N. Johnson for the following report of Methodism in Du Quoin. He says that in 1863 the Rev. T. N. Johnson was appointed to the Du Quoin circuit, that place being one of the appointments. Here he found a few members, with no place of worship, and obtained liberty to use the school house for that purpose. Soon pastor and people saw the need of a church, and the work of building one began, many friends of the cause giving liberally. Mrs. Nancy Woolley, widow of Rev. Benjamin Woolley, donated the site, and the work progressed, notwithstanding the hard times brought on by the war of the rebellion. It is due many of our noble soldiers to say that they gave liberally of their hard earned wages. This church was built of brick, 60x40 feet, seating 300 to 400, and costing between \$3,000 and \$4,000. It was dedicated in September, 1865, and still serves as a place of worship for the Methodist people of Du Quoin. Du Quoin was made a station in the year 1865, with 72 members, and it has grown to be a station of considerable importance, with a present membership of 165.

In 1865 a Methodist society was organized at Tamaroa by Rev. G. W. Cullom, circuit preacher of Pinckneyville circuit. Since that time this society has built a very good frame church. This charge is known as Tamaroa circuit and embraces several appointments.

There are small Methodist societies throughout Perry county, besides those already mentioned, many of them being quite active and prosperous; and it is safe to say that Methodism in Perry county is rapidly and surely becoming a prominently established feature.

#### GERMAN EVANGELICAL CHURCH.

BY REV. J. F. KLINK.

There are two congregations in Perry County that belong to the protestant church as it is represented, by the German Evangelical Synod of North America. One of these is in Pinckneyville, the other in Du Quoin. The one in Pinckneyville is called, "Evangelical St. Paul's congregation." And this one we will describe first.

The Evangelical St. Paul's Congregation in Pinckneyville has property valued at forty-five hundred dollars. It

consists of two lots, a nice brick church building, a comfortable brick parsonage, with school-room under the same roof, and all necessary out buildings. The church has a steeple, containing two bells, and cost about four hundred dollars. There is seating room for three hundred people.

Its history embraces this peculiarity that it was built without one established congregation, or a settled pastor. The Germans wanted a church, without being settled in their minds, as to what denomination it should belong. Their first aim, was, to have a German church. Accordingly Evangelicals, Lutherans, Reformed and Methodists built together, and not until the church was finished did the question of ownership arise. The only way to solve this question, was to organize, and accept a constitution. On this occasion the large majority of Germans were in favor of an Evangelical, that is united Reformed and Lutheran church, and accordingly in the year 1872, accepted an Evangelical constitution.

The beginning of the congregation, dates back to 1855, when the first members among the German emigrants settled in the county. Now the Germans are all church members, but under the first struggles to secure a comfortable home for themselves, the church matter was some what neglected. The German Methodists were the first that held services in town and the surrounding country, that were attended exclusively by Germans. Then occasionally, single standing ministers, that is, ministers that belong to no Synod, came around and held services. But as the Methodists have many strange arrangements in their service for the Germans, and the single standing ministers proved to be partly infidels, these meetings only served to make the Germans feel the want of a church, as they have it in the old country. Therefore in the year 1868, some Germans began to circulate a subscription list to raise money for a German church in Pinckneyville, the first German church in town, and a considerable amount of money was subscribed. With this the present Evangelical St. Paul's church was built, in 1870. When finished it was open to all German services. The first minister that held services was Rev. George Goeringer. He was a member of the "Missouri Lutheran Synod," and therefore too exclusive to do any good here. He was succeeded by the Rev. John Maul, who came at intervals to hold meetings. But as he had a congregation of his own, and could not come often, they called "Rev. Albert Zeller," of the German Evangelical Synod of North America. He was successful in giving the people a solid foundation, in the form of a constitution. This constitution was adopted in 1872, and subscribed to by thirty-five families. At this time there was no parsonage, and the minister urged upon the congregation the necessity of building one. They at first held back, knowing that there was still a debt of one thousand dollars on the property. But at last they concluded to build. The house was not to cost over fifteen hundred dollars, and this sum was to be collected by the minister; but the house and appurtenances, aside from the collected money, entailed upon the congregation a debt of two thousand dollars. At this point, in 1874, Rev. A. Zeller left the congregation. Under such circumstances the



Rev. F. Laufman was called. He worked under these difficulties for two years, and succeeded in holding up the congregation, but neither increasing the number of members, nor decreasing the debt. He left the congregation in 1876, and it called Rev. John Klick from Nebraska, in the same year. Under his management the congregation began to prosper, the number of members increased and the debt was paid. At this time, 1882, the congregation stands, nearly free from debt, and numbers fifty families as its members. At present there is hardly anything to impede the congregation in its flourishing growth. At the peaceful gatherings of the congregation at present, it is hard to believe, that there have been so many difficulties to overcome.

The congregation has, as stated in the beginning a school which at present is taught by the minister. The school is held six months during the winter. Here the children of the congregation receive their religious education, and are taught in all the elementary branches in the German language, though the school is open to all, who wish to learn German.

#### ST. JOHN'S EVANGELICAL CONGREGATION.

The other Evangelical congregation as stated in the beginning is in Du Quoin. It has property to the value of two thousand dollars, consisting of one lot, and a frame church building, erected in 1876 with seating capacity for two hundred and fifty people. Some of the members of this congregation had lived here a long time before any German services was held. In fact as they lived among the Americans, and have adopted the English language and manners, they hardly knew that there were more than a few German Protestant families. The German settlement seven miles west of Du Quoin, had been visited by ministers occasionally, but could not succeed in organizing a congregation. In 1874 Rev. F. Laufman of Pinckneyville, visited this settlement and held service in a school-house for a period of time, and then he was invited to preach in Du Quoin itself. At the first meetings the German Protestants found that there were more of their own persuasion than they had any idea of. So Rev. Laufman was invited to preach there regularly. He did so, and began to organize a congregation in 1875. There were nineteen families to enroll on the list. They constituted themselves as the "German Evangelical St. John's church of Du Quoin." This being done they called Rev. J. Kramer from St. Joseph, Missouri. He commenced his work in the spring of 1876. His first aim was to obtain a church building. He circulated a subscription list for this purpose, with much success, and a church was built the same year. By this time the congregation had increased to 26 families. By the time the church was completed, there was a debt of nine hundred dollars. Rev. Kramer left the congregation late in the year 1877, and was followed by the Rev. R. A. John, who remained with them one year, and was followed by Rev. J. L. Seybold, who likewise stayed one year, and the congregation was without a minister for six months. In December, 1880, Rev. N. Mohr took charge of the congregation, and worked faithfully, and at present the congregation is beginning to prosper. The number of members is thirty four, the debt slightly diminished and strong efforts are being made to pay the whole.

#### HOLY CATHOLIC CHURCH.

BY REV. C. KLOCKE.

Nothing could be ascertained of this church in Perry county prior to 1857, except the fact that Louis Du Quoin, an Indian chief, after whom the city was named, was a Catholic; and he was probably the first one that set his foot on the soil of the county. His remains lie buried at the historic town of Kaskaskia.

In the month of May, 1857, the few Catholic families living within this county, assembled for the first time, for the purpose of worship. The majority of them had not seen a priest, and had not worshiped according to the rite of the church to which they belonged for a number of years. At the time above mentioned, Rev. Father Cusack, of Vandalia, said mass at the residence of Michael Bradley, then living some miles north of the present site of the city of Du Quoin, at a place named Black Diamond.

Upon that occasion, Baptism, according to Catholic rites, was administered for the first time within the county, to a child, (John Bradley); John Bradley and Miss Donovan, now Mrs. Carroll, acting as sponsors. Father Cusack subsequently visited the county at intervals, and said mass at different times at the houses of M. Bradley, John Bradley, Mr. Day, Dr. O'Rielly, Mr. Motler, and the late Timothy Kelly. Father Cusack, after having attended to the spiritual wants of the Catholics of the county for a few years, was relieved by Rev. Father Lambert. Father Lambert quite frequently celebrated mass at Mr. Henry Hoen's house, then standing on the same lot, that afterward became the property of the congregation. Father Lambert continued his visits up to 1861. Rev. Father Mark next visited the county three or four times, and was succeeded, in 1863, by Rev. Father J. W. Vahey, of Vandalia, who attended this mission till 1865. These visits were neither frequent nor regular, and probably did not exceed one every quarter, from 1857 to 1865. These occasions gathered together the Catholic settlers, residing many miles apart from each other in the surrounding country.

In 1865 Rev. Father Walshe, of Vandalia, began to visit Du Quoin every two months. At that time there were about twenty Catholic families residing there, while the whole number living within the county did not exceed thirty.

After a time Father Walshe decided to build a church, and a meeting to consider the practicability of such a step was held at the house of Mr. Nicholas Kigert, in August, 1866. At this meeting, Henry Horn, J. J. Higgins, Owen Reddington, James Hartigan, and Nicholas Kigert were appointed as directors and building committee, and succeeded in collecting a sum of about three hundred and fifty dollars in this county.

Henry Horn received the contract for building a brick structure forty feet by fifty, at the price of two thousand and two hundred dollars. The building was commenced in September, 1866. Misfortune overtook the work in December, 1866. A severe storm swept across this section, and caused one of the newly-erected walls to cave in, necessitat-



ing repairs costing seven hundred dollars, and delaying completion of the building till the following year.

The first mass was said in the new church to a congregation of twenty Catholic families about Christmas 1867. After mass baptism was administered to one adult and seven children.

Father Walshe's successor, in 1868, was Rev. Father Mackenhaupt, of Centralia, who attended the newly founded mission once a month for about nine months, when he died.

In May, 1868, this, as well as all the surrounding missions, were visited, by the Rt. Rev. Bishop Yunker, of Alton. On September 28, 1868, the congregation of Du Quoin and the other missions were placed under the care of Rev. Chas. Klocke, who ever since that time has remained continuously at this post.

At that time Father Klocke was the only resident priest on the Illinois Central railroad, between Cairo and Effingham, and his labors extended over a territory, in which there now are eight congregations, each of which has a resident priest. After becoming somewhat acquainted with those amongst whom he was in future to labor, he directed his attention towards the spiritual and material condition of his congregation. Before a year had passed, the church had received a plastering, had been provided with seats, and many other necessary fixtures.

The present parochial residence was bought in 1869 of Mr. Henry Horn, for the sum of six thousand and five hundred dollars. It is a neat and substantial building, and will serve its purpose for many years to come. In one of the rooms of the residence a school attended at first by eight children, was commenced by Father Klocke, but as the number of pupils increased, the school was removed to a small house that was standing on the same lot as the residence, and had been included in the six thousand and five hundred dollar purchase. After the removal, the school was placed under the care of Mr. John Masquelet, who remained its teacher for five years.

In 1871, the congregation was divided, and two new congregations founded, one (St. Bruno's) at Pinckneyville, and the other, (St. Mary Magdalen's,) at Todd's mill, Beaucoup precinct.

At Todd's mill a chapel was built, where services are held once a month, by the priest of Pinckneyville. During the same year a brick church (35x68) was begun at Pinckneyville, which was completed in 1874. It was built under the direction of Rev. Father Klocke at a cost of about eight thousand dollars, and is the handsomest church edifice in Perry county. Pinckneyville remained in charge of Rev. Father Klocke until 1878, when Rev. Father L. Riesen became its rector. Father Riesen remained one year, and was succeeded by Rev. Father H. Ader, who is still there. About sixty families belong to this congregation, which is in a flourishing condition. In 1872 a two-storied school-house was erected in Du Quoin. Its dimensions are 40x24. It is an airy spacious building, well constructed, with proper regard for ventilation, etc., and is at present visited by seventy-four pupils. In 1874 forty acres of land was purchased, of which ten were reserved for burying purposes. After these large

purchases had been made, there followed a series of complete failures of the crops, rendering the members of the congregation unable to pay their contributions. In consequence of this the financial condition of the congregation had become very distressing. When the distress was the greatest there came a deliverer. Mr. Henry Horn, whose name has already several times appeared on these pages, came forward, and generously donated the congregation the handsome sum of nine thousand dollars. For this generous act the Catholics of the Du Quoin congregation owe Mr. Horn a debt of gratitude that they will never be able to cancel.

There are at present (1882) over three hundred Catholic families in this county. In 1857 there were thirty. By comparing these two figures any one that will, may see that Catholicism is steadily making slow, but sure progress within the territory of which we are writing.

## THE UNITED PRESBYTERIAN CHURCH.

(Randolph and Perry Counties).

BY REV. J. C. ELLIOTT.

This religious organization was formed May the 26th, 1858, by the union of the Associate and the Associate Reformed Presbyterian Churches. The former had its origin in Scotland in the year 1733; the latter was largely a product of the American Revolution for Independence. The Associate and the Reformed Presbyterian Churches, having originated in Scotland, their members hated the tyranny of England, and many of them were in the American army fighting side by side for independence. This *et alia* led to a union of these bodies in 1782.

In Randolph and Perry counties there are at present nine representatives of this church, the oldest of which is at

### SPRINGFIELD.

It is likewise the oldest congregation of the Presbyterian faith in the State of Illinois, having been organized in the year 1810 by Rev. Samuel Brown of the Associate Reformed Presbytery of Kentucky. The first elders were Archibald Thompson, John Anderson and John Beatty. The first house of worship was built in the year 1812 by the joint labor of those "who wished a church." It was a double log cabin, 16x32 feet, and stood near what is now known as the Kelley graveyard, about two miles east of Evansville. In this same year the first administration of the ordinance of baptism was administered to forty-four children, among whom was the writer's mother. A second house of worship, a frame building about 30x40 feet, was built in 1823 or '24, and stood on the east side of the present cemetery near Preston, formerly Springfield. Their present commodious brick church was erected in 1841-42 at a cost of about one thousand dollars, and stands on a beautiful ridge in the eastern part of this little village. Besides Rev. Brown, Revs. Samuel Carothers and Alexander Porter preached for the congregation, as occasion permitted, prior to 1826. In this year was installed their first pastor, Rev. John Reynolds, who remained with them till 1829. Rev. Samuel C. Baldrige succeeded him in 1831, and resigned his charge



in 1836. Rev. Jas. McAuley began his labors here in 1839, and continued them till the spring of 1847, when he resigned. His successor from 1849 to 1854 was Rev. M. M. Brown, who was followed from 1855 to 1866 by Rev. J. W. Glenn. Rev. John Todd was installed May 14, 1870, and released April 10, 1872. Their present pastor, Rev. S. M. Moore, has served the congregation since 1873. It is a noteworthy fact that not a single pastor of this congregation, during its seventy years of existence, has been removed by death.

#### JORDAN'S GROVE.

This congregation was organized in connexion with the Associate Presbyterian Church of North America in the year 1828. It was known by the name of Unity until 1871, when it was changed to Jordan's Grove. Its first Elders were, Messrs. John McMillan, Moses Thompson and William Rutherford. Rev. James P. Miller, who made a tour of exploration westward through Indiana, Illinois, and into Missouri in the years 1824 and '25, was probably its first minister.

The late Rev. James Rodgers, D. D., preached here in 1830. The first house of worship was a small log cabin; afterwards it was enlarged by a small frame addition to one end. In 1847-'8, a frame church that would seat about one hundred persons was erected. In 1860 they built their present large brick church, 60x45 feet, with a seating capacity for nearly 500 persons. It is located about six miles southwest of Marissa, in Randolph county. Rev. Thomas S. Kendall labored here about the years 1843 and '4. Rev. Byron Porter was pastor from 1851 until 1856. Rev. J. P. Wright accepted a call in the spring of 1861, but returned it in October of the same year. He was succeeded in Oct., 1862, by the Rev. R. N. Fee, who remained until April, 1871, when he resigned. Sept. 1875, to August 1876, Rev. T. B. McKee was pastor. Rev. R. C. Hamilton was ordained and installed in December, 1877, and remained till April, 1879. Their present pastor, Rev. W. J. Gillespie, took charge in December, 1879. The congregation is prospering under his efficient management. It was much weakened in 1870 by the organization of a church at Marissa, which received accessions from its members residing in the vicinity of that place. The present membership of Jordan's Grove is eighty-one.

#### UNION.

This congregation was organized May 31, 1830. Rev. John Reynolds preached there first in 1826. Its first elders were, Messrs. Arthur Parks, William McKee, Maxey McCormick, and James Morrow; its first trustees, Messrs. Arthur Parks, James Morrow and James Baird. Their first church edifice—a brick building 60x40 feet—was erected in 1832 for about \$1,500.00, and would seat some 300 persons. This house becoming unfit for use, another, 70x40 feet, was erected in 1870-'71, about three miles southwest of Sparta, of the same material, costing \$3,200. The first church stood in the northern side of Union cemetery. Its first pastor was Rev. Samuel C. Baldrige; the second, Rev. James McAuley, from 1839 to 1843; the third, Rev. Wm. M. Graham, from the summer of 1844 until September, 1847;

the fourth, Rev. Samuel McDill, D. D., from April, 1849, to the fall of 1856; the fifth, Rev. J. F. Stewart, from April 2, 1857, until 1859, when Sparta became a separate congregation, after which he devoted his whole time there. The sixth pastor of Union was Rev. Henry Allen, from Dec., 1860, until May, 1865. Rev. M. M. Marling was their seventh pastor, from Feb., 1866, until April, 1870. Their present pastor, Rev. T. P. Proudfit, was installed April 24, 1872. Its present membership is 109.

#### HOPEWELL.

This congregation was organized in 1832 with about thirty-five members. The first minister who preached there was Rev. Samuel C. Baldrige. He was their first pastor, from the date of their organization until he left southern Illinois in 1837. In 1840, Rev. Joseph Thompson became their pastor. On account of some difficulties in the congregation, he resigned in the year 1846. In 1847 or '8, Rev. James Morrow began to labor there as a stated supply, and continued until about 1852. He was succeeded by Rev. William Wright in 1859, until Nov., 1863. Rev. T. D. Davis began work in Nov., 1864, but was not installed until early in 1865. He remained until the fall of 1867, and was succeeded by the Rev. John E. Richey, July 14, 1868, who continued pastor until his death, Dec. 30, 1874. The next pastor was Rev. Wm. L. Garges, from Sept. 6, 1880, until Dec., 1881, when he resigned, leaving the pastorate vacant. The first elders were:—Messrs. David Baldrige, Robert Woodside, James Steele and Hugh Brown. Their first house of worship was built in 1832 on the northeast quarter of the southeast quarter of section 19, town 5 south, range 3 west. It is a frame building (still used), and will seat two hundred persons.

During the pastorate of Rev. William Wright, in 1860, they erected a second house of worship in Pinckneyville for the accommodation of members living in that village and vicinity. It was also a frame building and cost about \$1300. Since its erection services have been held in each house on alternate days. In 1874 it had one hundred and fifty members; and now (in 1882) it has only one hundred and sixteen, and these widely scattered. They have recently sold their house in Pinckneyville, and contemplate building one more centrally located.

#### BETHEL.

This congregation was originally a part of Hopewell. In 1840 there were six or eight families residing in this vicinity who held their membership in that congregation. During the pastorate of Rev. Joseph Thompson he frequently preached for them in some of the farm houses in this neighborhood, and was the first preacher here. A plain frame church edifice was completed in the year 1850, at a cost of about \$500, about a half a mile southeast of Swanwick. In 1873 and '74 it was repaired at a cost of \$550. This congregation was organized October 12, 1850, by Rev. David McDill, D. D., with twenty members. Messrs. Joseph Craig and John C. Huey were its first elders. Messrs. John Clark and Daniel Fullerton were elected soon after its organization.



Its first Trustees were Messrs. John McMillan, Samuel Huey and John M. Woodside. Rev. James Morrow preached as a supply, for two or three years, as also various other ministers for short periods. In May, 1859, Rev. Daniel Steele was settled as their first pastor. He remained until the beginning of the year 1866, when he was released. After two years vacancy, Rev. J. C. Elliott, as their second pastor, began his labor July 1, 1868, but was not installed until the 15th of the following October. He is still, 1882, their pastor. There were seventy-five members when he took charge, and now there are one hundred and thirty-eight. It is now the senior pastorate in the U. P. Presbytery of Southern Illinois.

## SPARTA.

As early as 1836, this was a preaching station in connection with Union congregation. A large brick church was completed here in 1845 or '6, costing about \$4200. It had a basement story. Its four basement rooms were intended for high school purposes, and one of them was so used for several years until Union Academy was built. A defective foundation rendered this church unsafe for use, and it was therefore replaced by the present handsome one erected in 1860 at a cost of \$6000. October 5, 1859, the Presbytery approved of a separate organization in accordance with the report of a committee appointed in that behalf. Since then Union and Sparta have existed as distinct congregations. The elders of Sparta at that date, *i. e.* 1859, as far as we know, were as follows: Messrs. Aaron M. Allen, John McDill, John Taylor, George Brown, Matthew Gillespie, Henry Clendennin, and James A. Foster. Its membership in 1860 was one hundred and seventy. Rev. J. F. Stewart resigned his charge of Union in the fall of 1859 and gave all his time to Sparta until October 5, 1870, when he resigned. The congregation immediately called Rev. W. J. Gillespie, who was installed November 11th following. He resigned the charge May 10, 1871, on account of ill health. He accepted a call the second time August 7, 1872, continuing pastor until August 14, 1877. Rev. J. W. McNary the present pastor, was installed May 14, 1878. The present membership of this church is 373.

## PROSPERITY,

This congregation was organized in May, 1867, by Rev. J. F. Stewart, by direction of Presbytery. The fifty persons entering into this organization were members of the U. P. churches of Sparta and Mud Creek, and the R. P. Church of Coulterville. The first elders were Messrs. Samuel L. Boyd, James Kennedy, Samuel Gibson, John Pinckerton and Gavin Bicket. A commodious brick church 60x50 feet was erected in 1867, near Tilden, in Randolph county, at a cost of a little over \$8000, with accommodations for four hundred and seventy persons. May 1, 1868, Rev. James R. Finney was installed the first pastor. During his pastorate the congregation increased from seventy-four to one hundred and fifty-five members. He was released in April, 1873, on account of failing health. November 20, 1873, Rev. J. M. McKittrick became their second pastor, remaining with them until September 6, 1880, when he resigned on account of

delicate health. The congregation was saddened greatly during his pastorate by the death of two of its active elders, viz.: Messrs. Stevenson and Aitken. Since Rev. McKittrick's resignation they have been vacant. Its membership as reported to the last (May, 1882) General Assembly, was one hundred and sixty-eight.

## COULTERVILLE.

This congregation came into the United Presbyterian Church from the Reformed Presbyterian Church in the year 1870. The pastor, Rev. W. S. Bratton, four elders, viz.: Messrs. William Munford, David Munford, James R. McKelvey and James W. McMillan, and ninety members, came as an organized body, by virtue of the action of the Western Presbytery of the Reformed Presbyterian Church, which accepted a basis for union that had been prepared some years before. A part of the congregation remained in their former connection, and held the church property. This entailed the burden of erecting a new church edifice on those who had seen fit to change their ecclesiastical connection. Soon they had a new and beautiful frame church 60x37 feet, built at a cost all told of \$4641. It was dedicated July 7, 1871. Rev. John McMaster, D. D., of Princeton, Indiana, preached the dedication sermon. Success in erecting this house of worship so speedily was due to the energy and faithfulness of the first three trustees, viz.: Messrs. John H. McKelvey, Thomas McDill and James Mark. The congregation continued to prosper, until its venerable pastor's death, January 11, 1873. He had served them since December, 1859 and was sincerely lamented. They next called Rev. J. H. Peacock, who was installed pastor October 31, 1873, and continued to act in that capacity until February 1, 1875, when he was removed by death. A vacancy followed until Rev. J. H. Gibson was ordained and installed March 13, 1877. Their last report shows a membership of two hundred and eight. This compared with their first report in 1871, shows a gain of one hundred and fifteen members in eleven years.

## CUTLER.

The original name of this congregation was Concord. It also came from the Reformed Presbyterian Church in 1870, with its pastor, Rev. M. Harshaw, and four elders, viz.: Messrs. Hugh Cooper, David Stevenson, Robert W. Cunningham, David S. McClure and forty-eight members. As at Coulterville so here the old church held the church property. Rev. Harshaw and his people however soon secured a piece of ground, and in the summer of 1871 erected near Cutler a neat frame church 46x33 feet, at a cost of \$1900, with seating room for two hundred persons. August 11th, 1874, their venerable pastor died at the age of sixty-seven, closing a pastorate among them of nearly thirty-two years. This was a very discouraging event in the history of this church. Having made several unsuccessful attempts to secure a pastor, Mr. Theodore C. McKelvey, a licentiate of our own Presbytery, was ordained and installed September 7, 1880. Finding their house of worship to be inconveniently located, they had it removed in December, 1881, to the village of Cutler, at an expense of \$475. Their membership now numbers seventy-six.